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WEEKLY REVIEW.

—THE *Saturday Review* has a long article, filled with its usual *persiflage*, about the May Meetings. Among its readers there are, we may suppose, a goodly number who enjoy to see the *Review* empty a vial of its best mixture on those who are interested in these meetings. But why should the *Review* demean itself by pandering to a taste so contemptible as this? The very parties who laugh at these diatribes engage in practices that might well call for the lash of the Satirist. But no, the sarcasms of this journal must be reserved for those who, in one way or another, wisely or imperfectly, are engaged in giving practical expresion to the petition which so many profess to offer up, every Sunday: "Thy kingdom come, thy will be done on earth as it is in heaven." If the gentlemen who take the lead in these anniversaries, were less than of speech and lugubrious in manner, we readily imagine how the *Saturday Review* would rail out against them. But its wrath is now provoked because they happen to be thankful, genial and cheery.

—THE Church Missionary Society's Mission to the Victoria Nyanza, is now well on its way, £15,000 having been received for the object and suitable men having been found. Lieut. S. Smith, R. N., Mr. Clarke, C. E., Mr. A. M. Mackay, Mining Engineer, and Mr. O'Neil, architect, Rev. C. T. Wilson of St. Mary's Hall, Oxon, Mr. J. Smith, Surgeon, together with a carpenter and blacksmith, have been sent out, the first two in a steam yacht some months ago, and the remainder more recently. These expect to leave Zanzibar for Usagara in July. They propose establishing themselves at first in the Karagne country, whose King, Rumanika, is of pure Abyssinian origin. The court language is said to be the Kisuahili, into which the Bible has been translated by Krapf and Rebmann. They wish to prove Mtesa a little before placing themselves in his power. These and other details appear in an Aden letter in the *Times of India*.

—THE Widow Re-marriage Association among the Brahmins has died out. Mr. Vishnu Shastri, who lately died, was the only one remaining faithful to the principles of the Association, of the seven by whom it was brought into existence ten years ago. The orthodox party opened upon them the fires of excommunication, and although 256 persons ventured to express sympathy with them and were on that account excommunicated, all at last succumbed and by means of the prescribed penance got back again into the ranks of the orthodox. All Hindoos of any enlightenment have to admit that frightful evils are caused by the prohibition of the re-marriage of Hindoo widows, often left widows while yet children, yet is the spirit of conservatism so strong, the caste domination so absolute, that all attempts at reformation signally fail. It seems that it is only in Christ that they are to find freedom.

—OUR readers will have noticed in our issue of June 10th, an extract from a Romish paper in America, vindicating the persecution of heretics by the church, in terms like these: "The Church tolerates heretics where she is obliged to do so, but she hates them mortally and employs all her force to secure their annihilation. When the Catholics shall be in a considerable majority in the U. States, then religious liberty will have come to an end in the United States." The journal in question looks forward with glad anticipation to that much-desired day. An article by Sir Geo. Bowyer appeared some time ago in the *Contemporary Review*, in which that son of the Church ventured to express his abhorrence of the persecutors of former days. He has been severely taken to task by the *Osservatore Romano* and by the *Dublin Review*. The *Review* thinks he cannot have meant to say what he did say.

"He cannot have forgotten what excited much attention at the time—namely, Pius IX.'s canonization of S. Peter Arbues, who in his time exercised the office of Inquisitor, and doubtless condemned more than one heretic to capital punishment."

Commenting on this the *Saturday Review* says:

"This is rather a mild way of putting it. Peter Arbues was so notoriously cruel a persecutor and condemned so many heretics to the flames, that at length, in sheer desperation, the relations of some of his murdered victims rose against him and put him to death. If Sir G. Bowyer has forgotten his canonization as a martyr at the instigation of the Jesuits in 1867—which is very improbable—we have not forgotten it, or the outburst of startled disgust which it elicited among Catholics as well as Protestants on the Continent, the more so as the process of canonization then revived by Pius IX, had been wisely suffered to drop for more than two centuries."

Here we have from various quarters plain intimations that Rome suffers the persecuting power to remain in abeyance, until she has recovered sufficient temporal power. They who are smiling at Rome and paying her the sweet homage of imitation in all that does not involve the surrender of England's liberal pay, might, if their eyes were not hopelessly sealed, descry some of the lurid features of that future which they want everybody to hasten to. How much time must yet elapse before the *Times* shall entertain its readers with details of an *auto-da-fe* witnessed the day before in London, we cannot say. The Head of the Church has power to avert it, and in Him, not in man, is our trust.

—THE Report of the Bombay Young Men's Christian Association shows the progress made by this body in the first year of its existence. In April of last year it began with seventy or eighty members; the present membership is 188. A weekly meeting has been maintained and well attended:

"Strangers have frequently expressed their surprise that so many should assemble from week to week at a distinctively religious Meeting. It indicates, in some measure at least, an interest in divine things, which should be encouraged and fostered by the prayers and sympathy of all who have the desire to see the work of God progressing in the world. The Pastors of the different denominations, as well as different Missionaries, have come forward willingly and kindly to deliver addresses. Scripture biographies have been introduced as suitable subjects from which exhortations might be given to young men, and from which all might draw lessons of encouragement or warning."

An endeavour has been made to meet the want of religious services for the seamen in our harbour:

"Parties of young men connected with the Association engaged in ship visiting, in order to make the services known, and to distribute tracts, &c. In this visiting, a great deal of encouragement was met with, and a suggestion made by one of the Captains, led to the establishment, from about the beginning of the present year, of a weekly service conducted every Thursday evening by the Association, on board one or other of the ships in the harbour, which have been offered by the Captains with great kindness, and which they have comfortably fitted up with seats and lights, so as to make very pleasant meeting-places. To these Meetings the sailors have come from their various ships in considerable numbers, the attendance on many occasions being nearly a hundred, and sometimes even more than that number, and they have shown a great deal of interest in these services, many of them, according to their own statements, quite looking forward to the Thursday evening. The Sankey Hymns, now well known all over the world, have been used. The attractive tunes have soon been caught up, and the hymns sung evidently with great enjoyment."

Weekly meetings have been maintained in Parell; a Bible Class in Mazagon; a daily prayer-meeting in the vestry of St. Andrew's, Fort. Since the publication of the Report, a central and very suitable hall (over the Bible Society's rooms) has been secured for the Association. The subscription has been fixed at a low figure, so as not to exclude young men of straitened means. Donations from those who are desirous of helping in this good work are received. These will be particularly acceptable now that the expenditure is increasing. There are many in Bombay, merchants and others, who cannot but appreciate the importance of a Society which has for its object to benefit young men by guarding them from bad influences and uniting them in the best kind of work.

—WE learn from the Report of the Lodiana Mission (American Presbyterian) that there are 17 missionaries occupying the various stations from Roorkee to Rawal Pindee, besides 7 unmarried ladies. There are Native ordained ministers, 8; Christian teachers, 44; churches, 10; received on profession of their faith, 37 persons; total membership, 347; scholars, 5,373 (girls, 649). There have been no less than 235,220 copies of books and tracts printed at the Lodiana press. We have marked some passages of this Report for our Miscellany.

—THERE is somebody in Bombay who writes in the daily papers over the name of *Belisarius*, who seems to have Taylor on the brain. Anything like fervent religion has on him somewhat the effect that a red rag has upon the bull, and he begins to cry out Taylor! Taylor. This same party, if we mistake not, was earnestly contending two or three months ago for the faith as delivered to the Davenport brothers, and quite angry at the suggestion that their tricks were not the work of spirits. Gross superstition of this kind does not come amiss to him, while he never can be done with writing against Mr. Taylor. We don't know how many articles from his pen appeared a month or two ago in the columns of a Bombay paper, the acting manager of which has since acknowledged in court that he was accustomed to entertain postitutes at night on the premises. This individual was soon dismissed; but we cannot but notice the synchronism of this revolting profligacy with the persistent attacks on Mr. Taylor's book. We have hitherto taken no notice of these things, partly because of the utter contempt we have for parties who can find no better way of ventilating their virtue, than by inane attacks upon a self-denying and devoted man whose work God has so honoured, and partly because it has been made sufficiently evident in the last 4½ years that the Quixotic writer in question is simply tilting his lance against a windmill, to nobody's harm but his own. Belisarius heard some persons in a tramway singing hymns last Sunday evening, and must needs rush into print to tell the public how

very much disgusted he was, and to express his conviction that only Taylorites could have been guilty of such an outrage. Poor gentlemen! how very distressing that he should have been compelled to hear some of the songs of Zion. It so happens that these were not sung by anybody connected with Mr. Taylor's mission, but by the pupils of one of our best schools, returning from church. Belisarius is quite delighted with the people in Bangalore, who interrupted a meeting with cries of Taylor, because a servant of the Lord was endeavouring to persuade his hearers to give their hearts to Jesus. This is a people after his own heart. In the *Christian Tower* of May 1st he will find a fuller account of them by the same writer, not a Methodist or Taylorite, a portion of which account we here subjoin :

"They are a sect of strict Baptists, of a very different type to that in Burma. They deny the personality of the Father and the Spirit; they are a kind of Unitarians, acknowledging the Divinity of Christ, wherein they differ from the Unitarians commonly known by that name. They baptize in the name of the Lord only, not in the name of the Father, Son and Holy Spirit. They believe that the Millennium has come, and Christ and his Saints are reigning *spiritually*, and that is all that has been promised in the word of God. They believe the Jews will never be restored as a nation; and that "Israel will be restored" means "all true Christians will be restored." They believe that they are part of God; and all that they say and do are done by God. They assert that they never learnt anything from man, but all from God (they have meetings in which they teach one another). They regard the first day of the week as any other day. They would not commune with me—a Free Communionist—because that would be encouraging error. They will not even commune with the close Baptists of Madras or Burma, because they hold to *human* ordination. They do not believe that any one is a Christian unless he has been *immersed*, and think there is some saving power in Baptism. They believe that all who call themselves Christians in the world are so many disobedient people, walking disorderly."

We spare Belisarius the pain of reading some very complimentary remarks made by this writer on the Methodist church in that same city.

—The *Indian Mirror* admits that "there is no such thing in heaven and earth as Nirgoon Bruhma, divinity devoid of attributes." Yet this expression is constantly used by Hindoos in describing the immaterial deity. The *Mirror* adds:

"The Theist rejects such an idea, it is true, but in one sense he too clings to a *Nirguna* Divinity. He knows there can be no deity devoid of attributes, but he believes that sometimes the Lord should be realized in consciousness as a mere Presence, a Real and Vivid Presence, and nothing more. There can be no *Nirguna* God, but there may be and is such a thing as the *nirguna* contemplation of God. Those who have experienced this, know it is a precious privilege and a great joy."

Nothing can exist without attributes, and the mind cannot apprehend an existence which has no characteristics. If it could, we fail to see what possible benefit it could derive from such contemplations.

—Connected with the China Inland Mission there are 52 missionaries, under which head are comprehended 16 wives of missionaries and 4 unmarried ladies. There are 7 Native Pastors and 33 evangelists, besides other Native agents. This mission is described as evangelical and unsectarian, embracing members of all the leading denominations of Christians. Its object is declared to be "to carry, by the help of God, into the whole of the interior of China the glad tidings of His love in giving his only-begotten Son to be the Saviour of the world." Fifty stations and outstations are occupied. We have received some numbers of an interesting and well-got-up monthly entitled "*China's Millions*," published in London in connection with this work, and are glad to make some extracts from these.

—In the appeal publicly made by the newly-appointed Bishop of Bombay for missionaries to accompany him to India, he distinctly stated that he desired to have no priest who would not "regard his bishop as the spiritual leader whose voice in directing his work is to him as the voice of God." The Rev. J. H. Blunt, a high Churchman, having publicly expressed his astonishment at this language, Dr. Mylne wrote again declaring that he has not made the 'outrageous claim' imputed to him, and the Principal of Keble College has come forward with the assurance that if Mr. Blunt knew Dr. Mylne personally he would not have construed as he has done "a sentence," which "interpreted without knowledge of its author, is capable of giving the most misleading impression." The *Home News* has the following observations upon this :

"Dr. Mylne is doubtless an excellent young divine, and means well. But it is too much to ask that whatever he writes in his official capacity as Bishop, should be read in the light of a personal knowledge of his merits. The claim which he put forward in his first letter would be a perfectly right and proper one if he were a Roman prelate; but it was one couched in language which the Church of England does not recognise. We are willing to believe that Dr. Mylne did not mean what he said, or was supposed to say, but if he cannot express himself without such perilous ambiguity, it is to be hoped that his private chaplain is competent to supervise the letters which, to quote the Rev. W. Blunt, this 'youthful father in God" may have to write."

—The Rev. Mr. Hewitt of the Irish Mission, Guzarat, has been for nearly two months in Bombay, prostrated with very severe fever, and he is at present, we regret to say, in a very critical state. Mr. Hewitt had been spending some months in itinerating work in the Borsad district, and perhaps remained out too long. We commend him to the prayers of our readers.

—The reduction in the rates of postage that takes place to-day, affects very favourably communication with countries that are reached through Great Britain. The same postal rates are charged for countries belonging to the Postal Union, so that letters and newspapers for the United States are now taxed no more than those for Great Britain. One disadvantage, however, is that the one-ounce rate for packets is supplanted by a two-ounce rate, and we shall have to send the *Guardian* to the United Kingdom at the newspaper rate (via Southampton), viz. 1 anna, so that the rates are really enhanced for us. The total annual cost of the *Guardian* to subscribers in England will still, however, be only Rs. 9-4-0

A friend has shown us a volume, lent him by a Roman Catholic friend, entitled "The Truths of the Catholic Religion proved from Scripture alone, by Thomas Butler, D. D., formerly Professor of Divinity in St. Clement's College, Rome." It is more than thirty years since this book appeared. It was especially written to help Protestants to find their way to the Church of Rome. We notice that this volume is almost entirely taken up with the subject of Transubstantiation. Out of twelve lectures nine relate to the Mass. The three last lectures are on the use of the Latin tongue in Church services and on the Invocation of Saints and Angels. So that we have in the entire volume *two* alleged truths of the Catholic Religion and one usage. The great stress of the book is on the subject of the Lord's Supper. The endeavour is to show that in the Romish Church the right conception of that ordinance obtains. But suppose, for the moment, that we grant this, how does that prove the Church of Rome to be a true church? Suppose we admit even that God is best pleased with worship in the Latin tongue and is content that saints and angels be addressed; would this show the Church of Rome to be the true Church? Truly this is an extraordinary assumption, that the true church is to be recognised by having two or three doctrines which can be proved from the Bible. Where in Scripture do we find that the true Church is to be recognized by such a sign? In the Apocalypse are seven letters dictated by the Lord Jesus, to the seven Churches of a certain district in Asia. Some of these churches have begun to be corrupted, some are far gone in corruption, one or two are addressed in language of commendation. These letters are written in order that the churches may prove themselves, and, each one for itself, put away what is evil and come up to the mark of true consecration. In all these letters there is no reference to one great church or system, to which if they belong they are all right; nor is there a single reference to the Lord's Supper, as a test of the true church, or to the worship of angels. When our Lord was about to ascend to the Father, he commissioned his apostles to take his Gospel to all nations, baptizing them and teaching them "to observe ALL THINGS whatsoever I have commanded you." An apostolic church is one that not merely holds certain doctrines, but is characterised by obedience to all the requirements of Christ. See the close of the Sermon on the Mount, Matt. vii. 24-27. Now we find that what our Lord said about the "Lor 's Supper" is in the proportion of 1 to 400 as compared with the entire record of the Gospels; as compared with the reported sayings of our Lord, it is about one per cent. In all the apostolic epistles there is but one reference to it. In the Acts of the Apostles, it is spoken of as the breaking of bread (not the impartation of a wafer). It is evident, then, that in the Romish system, the Mass occupies a very different place from what the Lord's Supper does in the apostolic system. How utterly futile is the endeavour to substantiate the Romish doctrines by a reference to Scripture, we have shown in our series of papers entitled "Friendly Words to Romanists." This series is to be issued in book form, by the Bombay Tract and Book Society, and is now in the press.

The Bombay Guardian.

SATURDAY, JULY 1, 1876.

LOVE IDENTIFIED. VIII.

Love thinketh no evil. 1 Cor. xiii. 5.

Does not think of the evil, is the more literal rendering. Does not willingly and of choice give heed to that which is evil and faulty in the conduct of others, but rather to that which is good and commendable. We have the principle stated in the affirmative form in Phillippians iv. 8: Whatsoever things are true, honest, just, pure, lovely, of good report, virtuous or praiseworthy, think on these things, give heed to these. Be on the look-out for something that you can praise God for, and speak of with commendation. Where love dwelleth, this is the method of procedure. When love goes out to visit, or meets with an acquaintance, the question arises, What shall we talk about? The devil (dressed quite *à la mode*) suggests that there are some things not exactly as they should be in a neighbouring house, something very faulty and reprehensible in the conduct of certain persons, or some things mysterious and questionable in the conduct of others, that might well be the subject of remark. These things (he says) will be very interesting topics; in condemning others you will establish a beautiful [illegible] between yourself and the friend with whom you are discussing the matter; a pleasant feeling of self-congratulation will take possession of your heart, at the thought that the failures you speak of are the failures of others, not your own; and [illegible] prove a very good way of becoming acquainted with your own righteousness. Should it happen that they of whose faults you speak, have at some time appeared to others more righteous than you, it will be a sweet relief to you to turn the tables on them and win again the pre-eminence to which you are entitled. Some venders of patent medicine have achieved a wonderful success, in modern times; but no Holloway or Brandreth ever was so successful as the party whose suggestions we have just put on paper. Whether it be in the high places of this world's society, or among the dregs of the people, the success is the same. Love begins to speak. Speak evil of no man, she says;

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od has given us in nature many beautiful things o look at, an endless variety of exquisite flowers, tately trees, sublime mountains, crystal rivers, lassy lakes, fair pastures, crested waves of the a, lovely insects and birds, and we gladly turn om what is unsightly to gratify our sense of ght with these. A friend that wishes to enter- in us will show us pictures that are pleasing to ntemplate, not pictures of poor creatures stretch- upon the rack, or having their flesh torn with ot pincers. What would we think of the taste nd disposition of the guests, if the host felt him- lf obliged to provide for them pictures of the ortured and of the diseased; if he invited them to -pore with him over pictures of the scrofulous nd the ulcerated? Well, what must we think f mankind in general, when we find that nothing nables them to pass the time so pleasantly, as the scussion of things that are dishonest, unjust, im- ure, unlovely, disreputable, vicious and reprehen- ble? We must conclude that men have frightfully epraved tastes. Had you dropped in upon a little roup of men or women in Cana of Galilee, and sked them, if they knew anything about one Na- hanael of that place, we fancy that one and another would have given you very different reports of him from that made by Jesus, Behold an Israelite in- deed in whom there is no guile.

The Christian is associated in church fellowship ith other Christians, and if they constitute a rue church of Christ, there must be a great deal that is well worthy of contemplation in their lives. For does not the Spirit of God dwell in them nd work in them? There must be, then, the fruit Spirit,—love, joy peace, longsuffering, , goodness, faith, meekness, temperance. hen, to take note of the loving acts, the f joy and peace, the meekness, gentle- erance, and manifold manifestations of

way can our visit be made more profit- ble, than by our taking to them a bas- s sort of fruit; pleasant incidents that come to our knowled_e, kind words, examples atience, successful battles with the adversary, provement in this one's temper, &c., &c. We hall fall in with people who think there is noth- g like penetration, and who pride themselves on seeing the uglinesses in people's characters, d insist that there is some vitiating motive neath every fair-looking act or word. They very much to be pitied, these people; they ed to go to some kind of eye-infirmary, to be perated upon; in fact, they need to go to him who has said, I will anoint thine eyes with eye alve that thou mayest see.

CONFESSION.

It appears from some letters that have been ately published, that an uneasy feeling is getting ossession of some minds with regard to the se- recy of the Confessional in the Anglican Church; hether the priests of St. John in Mazagon and lsewhere can be relied upon to guard inviolate he secrets deposited with them by their confes- flock. The alarming suggestion has been de that they are under no such solemn obli- on as the priests of Rome to maintain invio- the secrets of confession. It is not difficult nderstand how exceedingly unpleasant it must one's cooler moments, to entertain the suspi- that what one in the ardour of his devotion red into the ear of the priest, might be made he subject of remark and criticism among others. ne would not know, in entering the house of an quaintance, but that possibly some of the abo- nations of his private life may have gone before m to that very house. Cruel possibility! And the gentlemen and ladies who are accustomed confess to 'a priest,' are recommended to make ings sure by resorting to the priests of the hurch of Rome, who are supposed to have a kind patent for that sort of business. Our modern strations help us to understand ancient history. ems so strange that the Israelites, after having possession of the land of Canaan through the wer of Jehovah, and after having seen such ab- solute contempt poured on the idols of the Cana- anites, should have quietly drifted into the worship of these very idols. In like manner we see now the very people who have had the fullest light shed upon the mummeries and inventions of Rome, gradually led back to the adoption of these very things. Above all men the Englishman deemed it impossible that he should ever condescend to any- thing so unworthy and so degrading as the habit of confessing to a priest. We are not sure but that there may be something of judicial punish- ment in this. When men refuse to submit fully to the Lord Jesus Christ, and give up their own will to him, and be led by the Holy Spirit, it seems not unfitting that they should be allowed to en- slave themselves thus to a priest. Men that will not be satisfied with God's way of salvation, are allowed to make themselves spectacles to men and angels, by taking up with such a grovelling way as this of the Confessional.

Let us see what it is that fascinates men in this system.

One thing by which they are taken is the ap- pearance of humility. It seems such a humiliation for a respectable man, much more a woman, to consent to breathe into the ear of another all the vileness of which they have ever been guilty, in acts, words, thoughts, desires, imaginations. And this seems to be a good way of mortifying one's pride and crucifying the flesh.

It is a good way of becoming acqnainted with one self. The attention is no longer given to the supposed virtues and excellencies of our nature, as it so naturally is, but to the evil of our nature. We are obliged to tear the mask away from ourself, and see ourselves in our own loathsomeness. Sin is searched for as for hid treasure, and falsehood is thus completely baffled in the attempt to hide it.

The greatness of the effort that is required to make it, seems to give the confession a great value, especially as it is followed by the absolution which the priest pronounces in the name of God. It easily comes to be regarded as in some sense expiatory. A man gets rid of his sins by confess- ing them. The thing comes to be regarded as of the nature of a penance. A plan of reconciliation that differs *toto cœlo* from God's plan. God's plan lays the axe at the root of man's depravity, by denying that anything that man can do, is of an atoning character.

If these blessed results really waited upon Con- fession, we ought to find it everywhere prescribed in the New Testament. But where do we find a trace of it there? The apostles give us very detailed notices of their work, but they say nothing about confessing people. They tell the believer that he is to confess Christ; he cannot do too much of that; and if he has wronged his brother in any way he is to confess that to his brother, not to 'a priest,' who is a personage unknown to the New Testament, and he is to be without guile and thus approve himself an Israelite indeed. But the only possible way by which he can be freed from the burden of sin, is by seeing it laid upon the Lamb of God; and the only way in which he can be made really and abidingly humble is by the knowledge of Christ and him crucified. It is the knowledge of God's love in Christ that makes sin to be unutterably loathsome to us. The blood of Jesus cleanses from all sin. He bore our sins that we, being dead to sin, might live unto right- eousness. The cross of Christ is the power of God unto salvation. The so-called priest who en- courages the sinner to believe that he frees him- self from sin by pouring its wretched details into his ear, does not know God's way of salvation, and is a blind leader of the blind.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Sir,—Much attention is being given now-a-days by Christian workers in this country to the subject of bringing the Gospel before the inmates of zen- anas. But there is one class of Hindoo females who should be the subject of the most earnest work and the deepest commiseration, who are as yet, as far as I know, not reached by any special effort. I allude to those poor women trained from their infancy to regard vice as virtue and the service of Satan as that of religion—to those whose worse avocation is slurred over by speaking of them and with reference to their more innocent occupation as "dancing-girls." I need hardly suggest that a special agency is indeed re- quired for efforts to reach them, of course of some of their Christian sisters. There is one advantage for work amongst them, viz., that they are able to read and write their own language. With these few remarks I will, with your permission, leave the matter to the prayers of all your Christian readers and to the active efforts of those Christian women who feel called to this special work.

I am, Sir,
Yours faithfully,
I. TIMOTHY I, 15.

India, June 1876.

Epitome of News.

SATURDAY, JUNE 24.

—The disappearance of Mr. Scott of the Positive Life Assurance Co. is denied. He was lately dis- missed.

—*Times of India:* "General Biddulph has success- fully opened the Hill Home at Mussoorie, with 46 soldiers' children, and has obtained a volunteer lady superintendent."

—At the late Meeting of the Asiatic Society, Sir Henry Rawlinson said that, apparently by the merest accident, Mr. George Smith had made one of the most marvellous archæological discoveries of the age; that a city had been found, which, when excavated, would prove as wonderful as Nineveh; that this city was the capital of the Hittites of the Scripture; that it was the connecting link between Assyria and Egypt; that *there* was found the solution of the great enig- ma how Egyptian art was so similar to Assyrian; and, finally, that, in reality, the Hittites were—Etrus- cans!

MONDAY, JUNE 26.

—The following letter has been addressed to the *Guardian* (May 31), in reply to the letter by the new Bishop of Bombay. Dr. Blunt is the well-known author of several works on ecclesiastical subjects and is also a high Churchman:—

Sir,—A very young Bishop indeed has left it on record in your last impression, before he goes to his diocese, that a clergyman working under him will have to "*regard his Bishop as his spiritual leader, whose voice in directing his work is to him as the voice of God.*" Is there any hope that your compositors have gone wrong in respect to that portion of the youthful Father-in-God's words which I have italicised? If there is, pray give us the ground of that hope, at the same time suppressing this letter. But if the words are authentic, permit me to protest in your pages against the rising temperature of episcopal claims to the obedience of their clergy; and to ask on what possible basis of Holy Scripture or Catholic practice an individual Bishop can demand to have his individual "voice" regarded as "the voice of God?" A few more such episcopal "utterances" and we older clergy of the inferior order shall be disposed to revive an old whig toast in a new con- servative form:—"The power of the Bishops has in- creased, is increasing, and ought to be diminished."

—Mr. Coghlan, Judge of Tanna, on Saturday, sen- tenced a Parsee widow, a lady of position, and a Hindu midwife, to be hung for the murder of an in- fant born to the former.

—*Times of India:* "A fire broke out in a train on the Northern State Railway, crossing the Chenab Bridge, causing great damage. Three carriages laden with tea and cloth were burnt. Cholera at Sri- nagar has ceased.

The Rajah of Nubha has arrived at Simla. The Rajah of Jhind is expected immediately. Difficulty is felt in the immediate settlement of the Putiala ad- ministration owing to the hostility between these Rajahs and others to Kalifa. A strong feeling exists amongst the Sikhs and Mussulmans on this question, which will probably restrain the Punjab Government from issuing final decision for some time.

—J. M. T. in the *Lucknow Witness:* "The morn- ing of our seventh day out from Queenstown was peculiarly cold and raw. As we sat shivering at the breakfast table, some one suggested that we must be in the neighbourhood of an iceberg, and the re- mark was received as a passable joke at a time when any faint attempt at pleasantry was sure to be well appreciated. In less than half an hour, however, we were quickly brought to our feet by a cry from the deck that an iceberg was in sight. For the moment all sickness and discomfort were forgotten. Every-

body hurried on deck to see the floating glacier. Away on the south-western horizon, two white cones appeared above the water, and as we drew nearer, we could see that these rose from the same little island of ice. Soon a second iceberg was descried much nearer to our course, and about half an hour we passed so near to it, that we could see it swaying in the rolling sea, while the waves broke in white foam along its base. It looked like snow rather than ice, and as it swept by, appeared precisely like a snow-white Himalayan peak gliding through the sea. We were steaming at the rate of twelve miles an hour when we encountered these icebergs, and had we been enveloped in one of the dense fogs which often prevail in that latitude, we could not have seen an object before us at a distance of more than five hundred yards."

—C. P. Hard, Sooramangulum, in the same: 'The powerful storm which came on the evening of the 22nd of May, obliged the people to stay in the chapel from 6-30 to 10 P.M., and while the wind blew, we sang. As the rain poured down, our prayers went heavenward. While the lightnings flashed we gave our testimony. As the thunders rolled above us, we pleaded with men to be reconciled to God. While the heavens were covered with thick darkness, we remembered at the Lord's table Calvary. On the next day, having employed ten hours in calls made at each English home in the community, we met on the second evening, to find that a sermon was not needed to persuade those present to seek our Jesus, but the testimonies at first given, interrupted by sobs, touched the hearts of the people; under the Spirit of God four adults, one being a mother, three being men, rose for prayers, and bowed in prayer for pardon, looking to Him who "was made to be sin for us," "that we might be made the righteousness of God in him." The morning meetings for children were pleasant: we went on our way rejoicing.'

—There are in the Methodist Church of the U. States, 20,453 itinerant ministers, 24,382 local preachers, and 3,173,229 church members. The total of Methodists (church-members) throughout the world, is 4,189,105.

Tuesday, June 27.

—Mr. Cyrus Field, the great electrician, passed through Penang on the 1st June on his way to the Sandwich Islands. It is said that the United States meditate running a cable to China via those islands, and that Mr. Field has been deputed to make an inspection with a view to future arrangements.

—Scores of columns of the daily papers have been occupied by the report of a suit in the High Court brought by Mr. J. A. Shepherd against the Port Trustees for damages on account of defamation. The suit has been dismissed and the plaintiff is to bear the costs.

—The Third Criminal Sessions of the High Court commences to-day under the presidency of Mr. Justice Green. The calender is a heavy one, there being 41 cases, in which 47 prisoners are accused. Of these, 28 are Hindoos, 13 Mahomedans, 3 Native Christians, 2 Europeans, and 1 Armenian. There are two cases of culpable homicide not amounting to murder; two of smuggling opium; three of criminal breach of trust; two of possession of forged documents; three of house-breaking; two of forgery and cheating; two of giving false evidence; seventeen of theft; and one each of attempted theft, taking a gratification as a public servant, giving false information to a public servant, using a forged document, fraudulently delivering counterfeit coins, fraudulent possession of counterfeit coins, cheating and administering a stupefying drug.

—The Bombay Government have decided that Dr. Wilson's Library be secured for the University.

—Simla telegram, 26: The Viceroy has appointed Sir George Couper to act for Sir John Strachey. The Hon. J. Inglis is appointed to act as Chief Commissioner of Oude during the absence of Sir George Couper.

Times; Pera: "Counsels of justice or expediency have done something to soften the cruel injunctions of the Koran; but there can be no doubt that its letter and its spirit are incompatible with the promotion of equal liberties. Take as an instance the massacre of the two consuls at Salonica. The whole Mussulman population of that city is driven to frantic murderous fury by intelligence that the conversion of a Christian girl to Mahometanism is objected to by her co-religionists. But the conversion of a Mahometan girl to Christianity should, according to the Koran, be punished with death to the girl herself and to any who had a hand in estranging her from her creed. There you have a sample of a Turk's notions of religious fairness and reciprocity."

—*Indian Chr. Herald*: This extract we have made from an excellent paper on the "Evangelisation of England," at one of the Great London meetings, and as it contains an important definition of a matter of no little interest here, we commend it to attention:

"In the common protest against Sectarianism men forget to be loyal to the denomination to which they profess to belong. Denominationalism is not Sectarianism; it may even be a protest against it. To have flabby convictions, or not to have any at all, is not the same as being unsectarian. Sectarianism lies not in having and holding our own convictions, but in *disrespect* for those of others."

Wednesday, June 28.

—*Bombay Gazette*, London: "The Ministry are in a hesitating mood about their Education Bill. Lord Sandon's proposal met greater favour than most persons had expected, and his explanation of it did not differ more widely from the text than might have been reasonably supposed. It was no doubt a very churchy bill, but the men now in office are indebted to the influence of *church and beer* for their seats on the Treasury Bench."

Same; Allahabad: The sudden death of Captain Blair from apoplexy occurred to-day under very sad circumstances. Feeling rather unwell last night, he told his servant not to leave him, as he might need his assistance. The boy, however, no sooner found that his master was asleep than he decamped. Poor Captain Blair seems to have got up during the night, for he was found early this morning by the postal peon, lying insensible on the floor of his room with his head cut and bleeding from the effects of the fall. The man gave the alarm at once, and assistance was rendered, but he was too far gone, and died at 1 o'clock to-day.

—The Secunderabad paper says that on the 16th instant, fourteen cases of sunstroke occurred in the 33rd (Duke of Wellington's) Regiment at Kamptee, and that four of the patients succumbed to the attack. The quarter-master sergeant of the corps died on the 12th. Since the arrival of the regiment at Kamptee six men, eight women, and thirteen children have died: among the men of two batteries of artillery located in Kamptee, there were only four cases of sunstroke. It is not considered advisable to locate a regiment fresh from Europe in a hot place like Kamptee.

—Mr. Skrefsrud, colleague of Mr. Boerressen, wrote to the *Lucknow Witness*: "In the first place Mr. Boerressen and myself abstain from liquor, thus showing the Santhals that it is possible to do very well without it; in the second place, the Christians here are not addicted to it, on the contrary they believe that its use has originated with the devil, and there are very few cases among more than 2,000 communicants in which a glass has been indulged in, while a Christian drunk here is a very sad case indeed, and such cases are treated severely by the Christians and us. I once passed a liquor-shop where I found a Christian half drunk, and I gave him a most merciless thrashing there and then before all the heathen, and it has done him a world of good." The *Friend of India* commends this extract to the notice of Sir Richard Temple. If he would instruct the Commissioner and other officials whom he desires to become his temperance agents in the district to try the method of administering "a most merciless thrashing" to every headman who gets drunk or allows drunkenness in his village, the effect would probably be greater than that produced by the best school-book treatises on temperance, and doubtless the officials would enter on the work with becoming zeal.

We should be sorry to be thought wanting in respect to Mr. Skrefsrud, but are bound to say that the course pursued by him in this particular instance differs from that prescribed in the Book. We should have no objection to a severe whipping for the drunkard, administered by a civil officer, and think likely it would do good in many cases.

—*Anglican* in *Times of India*: "The Rev. Luke Rivington, in his sermon last evening, adverted to the subject of confession and priestly absolution as being one of the doctrines of the Church of England from time immemorial, and these doctrines were needful to every Christian soul when departing this life. He farther remarked that *every* prominent divine of the English Church has laid it on record that the doctrines in question are essentially necessary to the dying Christian. Later on in the course of his sermon he averred that the religious movement introduced into England forty years ago was directed by the Divine Spirit, and that the future religion of the Church of England will be neither Papal nor purely Protestant: I presume meaning half-and-half. I leave your readers to make their own comments on the above points."

—"We regret to hear that cholera has broken out at Panchgunny. A private telegram received in Bombay yesterday stated that two of the boys in the Panchgunny school had died, and that others were seriously ill and not expected to live."

—*Overland Mail*, June 9th: "Russian securities have been very much depressed, falling from 10 to 15 per cent."

The King of the Belgians has arrived at Balmoral on a visit to Her Majesty.

At the Horse Show at the Agricultural Hall opened on June 3, Coomassie, who carried the Prince of Wales in India, is a special object of interest.

A serious accident has occurred at St. George's Hospital, Hyde Park, by the bursting of a large tank at the top of the building.

A review of Volunteers will take place in Hyde Park on or about July 1.

Amongst the deaths recorded this week are:—Lord Hylton; Sir J. H. Scourfield, Bart., M.P.; Lady Murray; Major-Gen. G. Alcock, late Madras Army; Lieut.-Col. A. Champain, late 9th Regt.; Major H. Chilton, 4th Dragoons; Mr. S. Crawford, late Madras C. S.; Mr. J. F. Rose, late of Hong Kong and George Sand.

On Whit-Monday a monster demonstration, consisting of the members of the various temperance and trade societies of the metropolis, formed on the Victoria Embankment with many banners and bands and marched to Hyde Park to "demonstrate" in favour of Sir Wilfrid Lawson's Permissive Prohibitory Liquor Bill. It was estimated that no fewer than 50,000 persons assisted in the procession, which extended at least a mile and a half, while the onsiders that accompanied or met it in the park numbered as many more.

Sir W. Lawson, in reply to an address presented to him, said he liked that meeting better than the Derby day. (Laughter.) He did not care to be in the midst of a lot of ruffians robbing each other; he rejoiced in being in the midst of a large body of working men who were met together to their country. (Cheers.) The House of would, no doubt, laugh at that demonstration; he urged them to organise and register, so their influence felt at the polling-booth. the last six months there had been a elections, and in many cases they had return men who were in favour of the Bill. (Cheers.)

It seems that it was on the Sunday (May the resolution was formed to overthrow the S if he would not consent to the proposed reform Next day the Grand Vizier had an audience with hi and endeavoured to induce him to assent to the but in vain. At midnight Mumid was proclaim Between two and three in the morning Redif Pac chief of the military staff, went to the Palace. dul Aziz was furious at being roused from his sl He became like a madman, and threatened the terrible vengeance. He was told that all resistan was useless, and being directed to look out of the wi dow, saw that the Palace was surrounded by troop Then he was ready to promise anything, but it w too late, and he was led away a prisoner.

—*Leeds Mercury*: "It is becoming more comm to find people refusing wine at dinner, not becau they are abstainers through any moral obligation the community, but simply because they believe th can sleep better, work better, and enjoy themselv better without any stimulants whatever. This m be only a temporary and fashionable 'craze,' but all events it is a more satisfactory habit than th which prevailed in the dining-rooms of the century."

Thursday, June 29.

—An official letter has been issued authorising issue of furlough pay at the fixed rate of two sh the rupee to officers who went home Furlough Rules before the issu which made the rate variable. thinks that we shall hear more payment of Indian servants in preciated value of the rupee."

—Mr. Sala writes:—"So nineteen physicians different nationalities' at Stamboul—I hope that eminent professor of phlebotomy, Dr. Sangrado, among the number—have, *presente cadavere*, so ly testified that the wretched ex-Sultan Aziz really commit suicide. There can be no doubt it, since the nineteen *hakims* were shown the iden pair of scissors—'ten centimeters in length, sharp, and of which one of the blades had a small eral knob near the extremity'—with which the perate deed was done. They saw the ex-Sult body, too, 'cold and bloodless, pallid, and c with coagulated gore.' Precisely so. In t Byzantine days, when deposed sovereigns di commit suicide, but were assassinated. it was cus ary to put them into a marble bath filled with

water, open their veins, hold them down, and allow them to bleed to death quite nicely and quietly. Then the ensanguined water was run off, to find its way into the Bosphorus; and the corpse of the ex-sovereign remained, 'cold, bloodless, and pallid.'"

—The P. and O. str. *Tanjore* with English mails left Aden yesterday for Bombay, at noon.

—*Times of India*: "A shark upwards of eleven feet in length was caught by some fishermen in their nets at the stakes, just beyond the Middle Ground, on Tuesday. It was brought to the Victoria Bunder Basin in the evening, and was still alive. About forty men were required to haul it ashore, after which it was cut open and a large quantity of oil extracted. It was cut up and sent to the Fish Market yesterday morning."

Friday, June 30.

—The *Times of India* gives an account of the way in which Mr. Alexander Raitt came to his death:—"Mr. Raitt was at this time shooting on the banks of the Taptee, about twelve miles distant from the Chandnee railway station. On the morning of the 10th he tracked up the tiger, who had been so near his tent, for a considerable distance, but eventually lost him, or rather her, for the animal subsequently proved to be a tigress. At about 4-30 p.m., when Mr. Raitt, who had been walking all day, and had had fair sport, was feeling tired and had given his rifle to a beater to carry, the tigress suddenly came in sight, but disappeared again before he could get a sight at her. The beaters then put Mr. Raitt on the bank of a nullah, and said they would beat the animal up towards him, which they accordingly did. She appeared in sight, and Mr. Raitt, who was a splendid shot, fired and wounded her, but not severely. He fired again with the same effect. A third time he fired, with apparently fatal effect this time, for the tigress rolled over on her back, clawing the air convulsively with her legs. On this Mr. Raitt went within fifty or sixty yards of her and fired again to make sure of her. The bullet struck her, and she rose at once, and in a few bounds was on poor Raitt, knocking him down and seizing him by the face, which she bit severely, and loosing her hold, gave a bite at his head, which he saved with his arm. He must have been killed on the spot, had not one of his beaters, a Gond, rushed up to him in the most plucky way, and at the imminent risk of his own life, put an end to the tigress by shooting her through the head. Mr. Raitt was able to get up, and his beaters helped to make up a charpoy, on which he was carried to the Chandnee railway station, which he reached at between four and five next morning. The station-master at once sent to Asseergurh for a surgeon, but he did not come, sending a message, instead, to the effect that the wounded man should either be sent on to Khundwa or else sent to Asseergurh. The former was thought the more advisable course, and a gentleman who came to the Chandnee station kindly took charge of him, and telegraphed to Khundwa to Dr. Cullen, the Civil Surgeon, to meet him at the railway station. Dr. Cullen did so, washed and dressed his wounds and looked after him with the utmost care and attention, as did also another gentleman of Khundwa, to whose house he was removed, and who spared no pains or trouble to look after the sufferer. Mr. Raitt thought his injuries were not serious, and was exceedingly hopeful about himself, but on the afternoon of the 13th he became delirious, and about 2 a. m. on the 14th instant, he passed away without any pain."

—According to the *Daily News*, the Christian girl who was the unfortunate cause of the massacre at Salonica, was *enceinte* at the time, and endeavoured to hide her shame by embracing the creed and claiming the protection of her seducer. Six of the men executed were well-known assassins, probably hired by others to commit the deed. All died with a brutal air of bravado, placing the ropes round their own necks and kicking the stools from under their feet. The wife of one openly expressed her pleasure, while her husband struggled in the air, at being freed from such a monster. It is almost impossible to obtain evidence against the more respectable culprits, and a man notoriously implicated openly shows himself in places of public resort.

—Total fall of rain at Byculla, 13 inches.

—Deaths last week, 313.

—The Marquis of Salisbury has subscribed £1,000 to the Millman Memorial Fund for the establishment of an additional Bishopric for the Punjab.

—The Serampore authorities did not allow the car of Jugonnath to be moved on the appointed day, doubting the sufficiency of the precautions taken against accidents.

—The Parisian *Economiste* states that between 5,000 and 6,000 people were employed in looking after the late Sultan's wants. He had 625 saddle horses, 935 equerries and grooms. His harem contained 1,500 women, whose sweatmeats alone cost £16,000 a year. His butchers' and bakers' bills amounted to £25,000 a year. He paid his 48 doctors and apothecaries £500,000 sterling a year. His private band consisted of 301 musicians. An establishment in France on a scale corresponding to the Sultan's would cost £12,000,000, a year.

—The *Poona Observer* says, regarding the outbreak of cholera in the school at Paunchganny: "The first who was attacked with the pest was the cook's wife, who died in a few hours; then a fine healthy boy, aged about six years, the son of Mr. Brierley, the schoolmaster, was seized and rapidly sank and died. Two other youths, Rowel and Bedford, were stated to be lying in a dying state, but by the latest account received yesterday by telegram, they are reported to be hopeful."

Miscellany.

—Report of the Neyoor Mission District (L. M. S.):

It is generally known how most of the Christians now in our Mission, or their fathers, were led to embrace Christianity. In most cases, it was not through their having first understood and accepted the invitations of the Gospel. They belonged to a long down-trodden and oppressed class. Some of them were in slavery. They were greatly despised and frequently greatly ill-treated by the higher castes and even by the Sirkar officials, who ought to have protected them. They saw that the Missionaries, who had come among them, treated them kindly, disapproved of the cruelties and injustices prevailing, sympathized with them when in trouble, sought to raise them in education and social position and used any means in their power to get their grievances redressed. Thus many, at different times, were induced to join the Mission, singly or by families, sometimes even by villages, not looking for, or receiving, temporal support, but expecting, that in time of difficulty and persecution, they would get sympathy and some kind of help and protection—that they would be safer and more likely to make progress. And God had graciously overruled all this for good. Though our congregations have always had in them a considerable number who have made very little progress in the knowledge of Christian truth and manifested little or none of its spirit, often causing the Missionary much discouragement and anxiety, yet it has been chiefly by movements of this kind going on that we have more than 40,000 souls in our Christian community, all regularly taught the truths of the Gospel and, to a considerable degree, brought under Christian influences, more than 3,000 of whom are now members of our churches. Though we have many in our congregations whom we can only regard as Christians in name, as there are many such in congregations at home, and though some may be very little better than the heathen around them, yet when we think of all that has been done in these Missions, even among those who have joined us from such poor motives, the progress that has been made, and that is still going on, in education, civilization and outward prosperity, and especially in Christian knowledge and spiritual life, when we think of the many who, as we have every reason to believe, have been gathered from among these safe home to the Father's house, and when we remember that these were all sunk in gross superstitions and degrading demon-worship, we feel that we may well say, "The Lord hath done great things for us whereof we are glad."

Whilst we are often grieved by seeing among the people—sometimes among those of whom we expected better things—carelessness and indifference in spiritual things, covetousness and want of uprightness in worldly affairs and sometimes grosser sins, yet we are frequently cheered by seeing signs of spiritual life and growth, such as regular attendance on Sunday services and prayer-meetings, earnest attention to the word of God when preached, patience and submission to God's will in times of afflictions, boldness in resisting strong temptations from their heathen relatives and friends to join in heathenish practices or to return to devil-worship at such times, love for prayer and belief in its power, desire to do good to others, and to give for God's work as much as their means allow. Seeing such things, we thank God and take courage, believing that the good work thus begun in many hearts is His work and that He will carry it on to completion.

"Poromeiyndian was closely related to Paramanandam Deacon and became partaker of Christian faith with him (in 1867.) He was 85 years old and well knew the various kinds of oppressions which the lower classes of Travancore experienced from Sirkar authorities and Sudras in former times and being naturally intelligent and of good disposition would speak thankfully of the great good brought to this poor people through the British Government. He was a zealous worshipper of the goddess Pattirakali, but when he knew the truths of the Gospel, he eagerly laid hold on them and proved a devoted follower of Jesus. Nothing pleased him more than to hear of the crucified Saviour, and the prospect of heaven comforted him every day. He could not walk well, neither was his sight good, yet he attended services very punctually. All God's servants who saw him had real pleasure in him. He committed to memory the Tamil hymn, 'Guide me, O thou great Jehovah,' and would be often repeating it. But it pleased God to remove him from this tent of destruction by a butt from a bull when out walking. He was on his bed two days before he died, so that we had good opportunities for visiting him. Till he was quite unable, he would be repeating the words of the hymn he had learnt. The replies he gave to questions we proposed as to his feelings were in substance as follows, 'I am a great sinner. I served Muttukutti for some years and made offerings to devils. These are great sins. My sins are pardoned by my Saviour Jesus. Jesus is sweet to me. He will give me a happy place in His presence. I do not fear to die. My children, we shall meet each other in heaven. Do not be sorry on account of my death, for I am going to my dear Father.' Thus he died happy in Christ and we all believe that he is enjoying eternal bliss."

—Church Missionary Society's work in Western India; Rev. J. G. Deimler, Bombay:

"Our work among the Musulmans consists of preaching in the streets, reading and conversation in our shop in the Bhendi Bazaar, in calling upon Musulmans in their houses, in paying visits to the sick in the Hospital, &c."

"In last year's report I mentioned a Musulman widow, remarkable for her attainments as well as courage in confessing Christ as her Saviour. This widow was baptized in the Church which is in our compound, in the presence of some of our friends. We praise God for His grace, which brought her to witness a good profession of faith and to enter the Church of Christ. Being rather aged, she wished to remain in seclusion amongst her own people; and we could not but hope that she might, under existing circumstances, by professing Christ, do much good to her Mohamedan relations and friends. Lately she went with her brother to her own country (Cutch), taking with her a number of Bibles and tracts for distribution as opportunity may offer."

Rev. Appaji Bapooji:

"The number of the congregation is a little larger than last year, viz. 30 men, 25 women, 16 children, besides 18 girls belonging to Mrs. Robertson's Boarding School. We had our usual service on Sunday, and the average attendance is above 40. The average attendance at the Communion is smaller than last year, owing to the inability of some to attend at the morning service. The congregation, with few exceptions, give me pleasure and satisfaction; they are growing in grace and are becoming sensible Christian men and women, and begin also to recognize their obligations to God and man. They have still to learn much. A few of them show a desire to be used in the extension of their Saviour's kingdom, and hence I get some help from them in my school and preaching work.

Rev. T. Carss; Money School:

"For the last ten years our numbers have been steadily decreasing. This arises almost entirely from the spread of education and the consequent multiplication of private schools, which afford the natives an excellent opportunity of withdrawing their children from the influence of those whose avowed object it is to destroy the faith of their pupils in the gods of their fathers.

Our average attendance during 1875 was 188, which is about 30 more than in the previous year. Whilst we have done our utmost to make the school thoroughly efficient, as regards secular education, all the boys have been carefully instructed by Christian masters in the truths of Christianity, and no efforts have been spared to gain their confidence and love. Though much against our interests in an educational point of view, yet we never allow the boys to forget that this is a Missionary Institution. In our examinations and in our daily work, religion ever occupies that place which it deserves and demands."

"To my mind the benefit which the Money School at present confers on the Christian community, small though it is, forms the strongest justification of the employment of such an expensive agency. This work will be emphatically a work of faith, as many years may elapse before there are any results apparently commensurate with the expense and toil."

Rev. W. A. Roberts, Malligaum:

From November to May, by division of labour, your agents connected with this station visited some 500 villages and small towns within a radius of 50 miles of Malligaum. Our itinerating work is one essentially of sowing, and one in which perseverance in repeated visits and long patience as to results, are necessary requirements. Our village gatherings generally consist of the majority of the men of a village, who listen attentively to our preaching, whose objections are stereotyped and such as must gradually give way before the light which is breaking upon the country. Sanguine hopes as to speedy results, with our present means of reaching the people, appear foolish hopes. Caste pride and fear remain mighty obstacles to the following out of convictions, even supposing, in spite of ignorance and superstition, impressions are made. Still, as the results of itineration, some few have been gathered into Christ's Church by former labourers at this station, and in some few cases others have given up idolatry while yet hesitating to take the baptismal step."

"The numbers of our Native Church remain nearly stationary, and this is a trial of faith. Numbers, however, tangible as they may be, are not by any means the only sure guide to the signs of ultimate victory. I have found a difficulty in several instances during the past year in giving advice respecting secular employment. The infant state of the church, and isolated condition of our Native Christans, owing to caste, make this a difficult subject. As

far as my limited experience goes, I am inclined increasingly to think that the present social status of our Native Christianity in Western India is not making visible progress with regard to numbers."

Rev Shankar Balwant:

"The community in my pastoral charge consists of 72 souls, of which 31 are communicants. They are divided into fourteen families, of which eight reside in the station and others at the distance of 36 miles round. Five maintain themselves by agriculture, five by day labour, and three by weaving. The rest are evangelists and schoolmasters.

Rev. Ruttonjee Nowroji, Aurungabad:

We have visited several annual fairs held at places regarded by the people with sacred veneration, and I am thankful to be able to record that not hundreds, but thousands, have heard the Word of Life preached to them. At Paittun, where upwards of thirty thousand pilgrims came from distant parts of the country, our time, from 7 in the morning till 9 at night, was fully employed in preaching. Contrary to our expectations, our audience, consisting of all classes, from the proud Brahmins to the despised Mangs, would sit listening to us for hours together in spite of the scenes of noise and distraction for which they had taken so long a journey. As Brother Sheshadri, of the Free Church Mission, had also sent his men to the fair, we mustered fifteen preachers in all, and were consequently able to carry on our work, from morning till night, without interruption. We spoke, we read, we sang Christian hymns by turns; and never have we spent a more busy and a happier week than we did at this town of Hindoo sanctity. The preachers were almost all from among the greatly despised class of the community, but Christianity had so far improved their looks, their manners, their language, nay their everything, that the so-called high-caste people tried in vain to discover the original caste of the men who had so well succeeded in rivetting their attention.

Rev. G. Shirt, Kurrachee:

In June last the *Guzerati* school was removed from its old and incommodious rooms, to the new building close by the new market. This removal caused us for a time to lose some of the pupils, for the natives of Kurrachee do not yet relish a good building for their boys to study in; and besides this drawback of good ventilation, reports were freely circulated that the Padri's school had become a favourite resort of evil spirits, who would be sure to take possession of some, at least, of the pupils. Some of the masters slept in the school in order to show the folly of the report; and, as they remained in full possession of their senses after this, it was soon decided that the evil spirits had gone elsewhere. The numbers are now fast increasing.

Rev. A. Yarnold, Hydrabad:

During the year we have had two adult baptisms, and the converts in both cases were young men who had received religious instruction in our school.

—The *Oxford Guardian* contains a report of the University Sermon by Rev. F. Mayrick, on the Schism between the Churches of the East and West. We make some extracts:

"Already at the Second Council, held at Constantinople in 381, a germ of difference arose. The third Canon placed the see of Constantinople above the other eastern sees and next to Rome, on the ground that it was new Rome, and the Fourth Council, held at Chalcedon in 451, renewed the Canon, explaining the ground of it to be that Constantinople having become an Imperial City, it was reasonable that it should enjoy equal ecclesiastical privileges with Rome, to which the Fathers had granted its prerogatives on account of its secular importance. These canons Rome refused to accept on the pretence that they were injurious to the dignity of the other eastern sees, but really because they declared that the Roman Primacy was founded on the rock, not of Peter, but of the Capitol, and pointed not obscurely to a common struggle for spiritual supremacy between the Patriarchs of the Eastern and the Western Empire."

"By the end of the sixth century the rivalry between the two great Patriarchates had grown very bitter, and when John the Faster, according to a not infrequent custom, applied to himself the title of Œcumenical Patriarch (a title of no definite meaning, like many other Byzantine extravagancies), Pelagius of Rome jealously protested against its use. Gregory the First, who succeeded Pelagius, renewed the protest with great vehemence. He wrote to John, to the Emperor, to the Empress, to the Patriarch of Alexandria, to the Patriarch of Antioch. He declared the appellation proud and foolish; its assumption was an imitation of the devil and a sign of the approach of Antichrist; was an injury to the whole order of Bishops; if one who was Œcumenical or Universal Bishop were to err, the whole church would be committed to his error; it was not to be addressed either to the Patriarch of Constantinople or of Rome. Gregory's words had little effect on John the Faster, or the other Eastern Patriarchs, or the Emperor Maurice. John continued to use the title, and when his successor, Cyriac, quiety assumed it, as usual, A. D. 595, Gregory forbad his envoys to communicate with the new Patriarch as long as he retained it. This is the first instance of a break in communion between the two Churches. In a few years, A. D. 602, a revolution deposed Maurice, and the usurper Phocas, being supported by Gregory, forbad the use of the designation by Cyriac, and, according to some accounts, granted it to Gregory's successors. The title was resumed by the Patriarch of Constantinople as soon as Phocas was dead, and being sanctioned by the sixth General Council, has been retained as their specific appellation. As understood by John the Faster and his successors, it was, and has been, a harmless title, savouring of Eastern magniloquence, by meaning little. That which Gregory supposed John to mean by it was a thing as mischievous and injurious as Gregory represented it to be. The universal Bishopric, against which Gregory protested as a profanity, is claimed by Gregory's successors as a prerogative of the see of Peter, a prerogative of which Gregory was so ignorant that he held that whoso claimed it was a forerunner of Antichrist.

"One more change in the relations of the Churches to each other we have seen effected in our own day, for at the Vatican Council, held in the year 1870, not only was the Universal Bishopric of the Church attributed to the Pope of Rome in a more definite and precise way than ever before—a notion ever rejected by the East as vehemently as it was once denounced by Gregory the Great—but it was also pronounced to be a point of faith to regard the Pope as infallible, and the denial of his infallibility was declared to be heresy; consequently the Greeks can to longer be looked upon by the Latins merely as schismatics who may possibly be reconciled—they have become heretics cut off from the body of the Church. Henceforth, not even the blindest can fail to see that such specious words as union, inter-communion, reconciliation, to whomsoever addressed, can only mean, in the mouth of the Romanist, absolute and entire submission to the Roman Curia and to those that govern and direct its actions."

Selections.

THE DECAY OF CONSCIENCE.

BY PRESIDENT CHARLES G. FINNEY.

I BELIEVE it is a fact generally admitted that there is much less conscience manifested by men and women in nearly all the walks of life than there was forty years ago. There is justly much complaint of this, and there seems to be but little prospect of reformation. The rings and frauds and villainies in high and low places, among all ranks of men, are most alarming, and one is almost compelled to ask, "Can nobody be safely trusted?" Now, what is the cause of this degeneracy? Doubtless there are many causes that contribute more or less directly to it; but I am persuaded that the fault is more in the ministry and public press than in any and all things else. It has been fashionable now for many years to ridicule and decry Puritanism. Ministers have ceased, in a great measure, to probe the consciences of men with the spiritual law of God. So far as my knowledge extends, there has been a great letting down and ignoring the searching claims of God's law, as revealed in His Word. This law is the only standard of true morality. "By the law is the knowledge of sin." The law is the quickener of the human conscience. Just in proportion as the spirituality of the law of God is kept out of view, will there be manifest a decay of conscience. This must be the inevitable result. Let ministers ridicule Puritanism, attempt to preach the gospel without thoroughly probing the conscience with the divine law, and this *must* result in at least a partial paralysis of the moral sense. The error that lies at the foundation of this decay of individual and public conscience originates, no doubt, in the pulpit. The proper guardians of the public conscience have, I fear, very much neglected to expound and insist upon obedience to the moral law.

They fail to go to the bottom of the matter, and insist upon obedience to the moral law as alone acceptable to God. They seem to me to "make void the law through faith." They seem to hold up a different standard from that which is inculcated in Christ's Sermon on the Mount, which was Christ's exposition of the moral law. Christ expressly taught in that sermon that there was no salvation without conformity to the rule of life laid down in that sermon. True faith in Christ will always and inevitably beget a holy life. But I fear it has become fashionable to preach what amounts to an antinomian gospel. The rule of life promulgated in the gospel is precisely that of the moral law. These four things are expressly affirmed of true faith—of the faith of the gospel:—

1st. "It establishes the law."
2d. "It works by love."
3d. "It purifies the heart."
4th. "It overcomes the world."

These are but different forms of affirming that true faith does, as a matter of fact, produce a holy life. If it does not, it would "make *void* the law." The true gospel is not preached where obedience to the moral law as the only rule of life is not insisted upon. Wherever there is a failure to do this in the instructions of any pulpit, it will inevitably be seen that the hearers of such a mutilated gospel will have very little conscience. We need more Boanerges, or sons of thunder, in the pulpit. We need men that will flash forth the law of God like livid lightning, and arouse the consciences of men. We need more Puritanism in the pulpit. To be sure, some of the Puritans were extremists. But still, under their teaching there was a very different state of the individual and public conscience from what exists in these days. Those old, stern, grand vindicators of the government of God would have thundered and lightened till they had almost demolished their pulpits, if any such immoralities had shown themselves under their instructions as are common in these days. In a great measure the periodical press takes its tone from the pulpit. The universal literature of the present day shows conclusively that the moral sense of the people needs toning up, and some of our most fascinating preachers have become the favorites of infidels, skeptics of every grade, Universalists, and the most abandoned characters. And has the offense of the cross ceased, or is the cross kept out of view? Has the holy law of God, with its stringent precept and its awful penalty, become popular with unconverted men and women? Or is it ignored in the pulpit, and the preacher praised for that neglect of duty for which he should be despised? I believe the only possible way to arrest this downward tendency in private and public morals is the holding up from the pulpits in this land, with unsparing faithfulness, the whole gospel of God, including as the only rule of life the perfect and holy law of God.

The holding up of this law will reveal the moral depravity of the heart, and the holding forth of the cleansing blood of Christ will cleanse the heart from sin. My beloved brethren in the ministry, is there not a great want in the public inculcations of the pulpit upon this subject? We are set for the defence of the blessed gospel and for the vindication of the holy law. I pray you let us probe the consciences of our hearers, let us thunder forth the law and the gospel of God until our voices reach the capitol of this nation, through our representatives in Congress. It is now very common for the secular papers [illegible] to publish extracts of sermons. Let us give the reporters of the press such work to do as will make their ears and the ears of their readers tingle. Let our railroad rings, our stock gamblers, our officials of every grade, hear from its pulpit, if they come within the sound, such wholesome Puritanic preaching as will arouse them to better thoughts and a better life. Away with this milk-and-water of a love of Christ that has no holiness or moral discrimination in it. Away with preaching a love of God that is not angry with sinners every day. Away with preaching a Christ not crucified for sin.

Christ crucified for the sins of the world is the Christ that the people need. Let us rid ourselves of the just imputation of neglecting to preach the law of God until the consciences of men are asleep. Such a collapse of conscience in this land could never have existed if the Puritan element in our preaching had not in great measure fallen out.

Some years ago I was preaching in a congregation whose pastor had died some months before. He seemed to have been almost universally popular with his church and the community. His church seemed to have nearly idolized him. Everybody was speaking in his praise and holding him up us an example; and yet both the church and the community clearly domonstrated that they had had an unfaithful minister, a man who loved and sought the applause of his people. I heard so much of his insinuations and saw so much of the legitimate fruits of his teachings, that I felt constrained to tell people from the pulpit that they had had an unfaithful minister. Such fruits as were apparent on every side within and without the church, could never have resulted from a faithful presentation of the gospel. This assertion would, doubtless, have greatly shocked them had it been made under other circumstances; but, as the way had been prepared, they did not seem disposed to gainsay it. Brethren, our preaching will bear its legitimate fruits. If immorality prevails in the land, the fault is ours in a great degree. If there is a decay of conscience, the pulpit is responsible for it. If the public press lacks moral discrimination, the pulpit is responsible for it. If the church is degenerate and worldly, the pulpit is responsible for it. If the world loses its interest in religion, the pulpit is responsible for it. If Satan rules in our halls of legislation, the pulpit is responsible for it. If our politics become so corrupt that the very foundations of our government are ready

to fall away, the pulpit is responsible for it. Let us not ignore this fact, my dear brethren; but let us lay it to heart, and be thoroughly awake to our responsibility in respect to the morals of this nation.

MRS. EMILY (DELACOUR) GULICK.

The death of this estimable woman, on the 17th of December last, at Kobe, Japan, was noticed in the Herald for March. Mr. Blodget, of the North China mission, of which she was a member, has furnished the following notice of her, in a letter dated Peking, January 11th:—

"Last evening we received the sad tidings of the death of Mrs. Gulick. Her decease is not only a sore bereavement to her husband, but also a great loss to the Kalgan station and to the whole mission. Her life was one breath of love; I should rather say, one flame of love. She was unwearied in her labors in teaching, in exhorting, and in administering to the sick and distressed.

"Mrs. Gulick had been a member of this mission for eleven years. Prior to that time she labored for some years in Hongkong, in connection with a society of ladies in England. From Hongkong she came with Mr. Gulick to Peking. One afternoon, in November, 1864, as I came out of my chapel door, Mr. and Mrs. Gulick stepped forward to meet me, the one in his usual quiet manner, the other with characteristic warmth and ardor. They had come up, as it were, from the depths of the sea, to preach in Nineveh; and they accounted that the loss of a large supply of scientific books and instruments, which, in addition to their outfit, were destroyed by their shipwreck on Pratas Shoals, was a mission from God to them, to be single-minded in work among the Chinese. Nor was the admonition unheeded. They were single-minded. For months they remained in Peking, commencing the study of the language and engaging in such labors as possible to beginners. In June, 1865, they began to establish a new station in Kalgan. Of this upland region on account of Mrs. Gulick's health, and were well pleased to find the field all that they had desired. After many difficulties and trials, they succeeded in renting a house, and obtaining a permanent foothold in that city.

"From the very commencement of their work Mrs. Gulick exhibited great zeal, and great skill in dispensing medicines to the sick. Chinese and Mongols flocked to the mission house for relief. She visited patients at their houses, and gained access to many families. In journeys from Kalgan to the south and to the north, she embraced every opportunity to administer relief to the sick and suffering. For many a year her name will be a familiar one from Yu-cho to Kalgan, and over the rolling hills of the Mongolian plateau. Many a one, saved from death or restored to health by her timely aid, will remember her kindness with a grateful heart. The boys taught in her boarding-school, supported by private funds, and the pupils in her day-school will remember her cheerful love, her care, and her instructions. Those poor Mongol shepherds, sons of the desert, touched her sympathies very deeply. She threw her whole soul into her labors for them, and longed to see missionary work vigorously prosecuted among them, by a well-appointed mission. Some of her latest utterances, in recent letters, relate to the Mongol work which was so dear to her heart. Such a life is sweet savor of Christ. There is that in it which finds one of the parting address of the Apostle Paul to the elders of the church at Ephesus.

"This 'handmaid of the Lord,' descended, as her name (Delacour) indicates, from the French Huguenots in England, after having borne her testimony to the Lord Jesus in her native land, then in the island of Hongkong, and subsequently along the northern boundary of China, upon the pasture-lands of Mongolia, found a resting-place for her body in the cemetery at Kobe, in Japan, and so went to be forever with the Lord.' Such are the opportunities of Christians in the nineteenth century, and such, blessed be God, is the spirit of the followers of Christ."—*(Missionary Herald.)*

"THE AWKWARD SQUAD" BECOME THE CHRISTIAN BAND.

BY AN OCCASIONAL CORRESPONDENT.

The fruits are as remarkable as the transformation, and both are among the wonders of grace. During a week of meetings recently held by the Rev. W. E. and Mrs. Boardman, and the Rev. J. Cuntain, in Sunderland, a day's visit was paid by a deputation of fifty from the Christian Band of Darlington; and a remarkable day it was indeed. In addition to the daily meetings of the other days of the week, an extra general meeting was held in the morning, and an extra service of song in the afternoon, filling up the day completely; and the power of God was wonderfully present to bless in all the meetings.

The Christian Band has now become very large, numbering about 300 young men and women. It had its origin in the conversion to God of "The Awkward Squad" about a year and a half ago. It is a band of Christians associated for work, most of whom, like "The Awkward Squad," have been brought to Christ within the last eighteen months. Then there is, under the same general direction, another band, of children, numbering more than as many more. Now there are in process also meetings for the parents and friends of the young people and children, attended from time to time by 500 or more. Not a few of them have already been saved. The work is going on and growing from week to week, and in the normal and healthful way in which it is progressing, there is no telling whereunto it will grow.

About two years ago, as she stated in one of the meetings, Miss Fothergill, the leader or teacher of the band, was led to present herself to God anew and without reserve, and to rest in Christ as her Saviour and Keeper in a deeper sense than ever before. A great peace and rest followed. For a time she kept it to herself. At last, in the Friends' meeting she was constrained to speak of it to the glory of God. Then came such a fulness of God to her in his light and love and peace and joy, as filled her with inexpressible delight in the Lord. From that time she has been seeking to know and to do the will of God as the one great object of her life. Shortly after this, temporary work in the Friends' Sunday-school opened to her. Then came a request that she would undertake a class of young men, known as "The Awkward Squad," who were about to be expelled from the school. Three days of trembling before God were given to the question, and then came the decision to undertake it, trusting in the Lord.

He did not fail her. They were touched the first day, and on the following Tuesday evening one of them came to inquire what he should do to be saved, and was converted. The next Tuesday evening he came again and brought six others with him. They, too, were saved that very evening. And these seven formed the nucleus of the Christian Band now grown so large.

Under the leadership of Miss Fothergill they had already begun to hold meetings with a special view to fuller consecration, when they heard of the meetings for the same purpose in prospect in Sunderland. This accounts for so large a delegation, and also for the wonderful results. They did not reach Darlington on their return from Sunderland until after midnight, and had a prayer and praise meeting all the way in the railway carriage. The band is undenominational, and many of its members have been received into the various churches of Darlington.

It remains only to add concerning the week of meetings in Sunderland, of which the visit of the band formed an interesting feature, that there was great and precious power in them increasing from first to last. They were invited and called by Mr. W. Kelman, of Her Majesty's Revenue Service. —*(Christian.)*

DIFFICULTIES OF MISSIONARY WORK.

From Mr. Geo. Stott, of Wun-chau.

"DECEMBER 6th, 1875.—Yesterday was a fine day; we had good attentive audiences, especially in the afternoon, when many heard the way of life made plain to them. I sincerely pray it may prove the way of life to some.

"I have learned that my name has been sent into the 'Ya-men' with those of some money coiners who had been coining false dollars. When caught, they said I had a large share in it, and the city is all in a ferment. These reports greatly retard the progress of the work. I hardly think any could go beyond the Chinese in evil-speaking. Not long ago a money shop was robbed—it was done at the request of the foreigner. Then a rumour got abroad that the foreigner had predicted that a great calamity was to overtake the South-gate quarter. Many families moved away, and when the dread night came most of the people sat worshipping their idols. Then a time of fires came, with which there were rumours that the hated foreigner had to do, and had predicted that the quarter of the city between the east and west gates would be burned down. If a murder or a robbery has taken place, the perpetrators are hid in the foreigner's house and the mandarin must not go to look for them. All the year round such rumours as these, and many a hundred times worse, are about. I sometimes wonder if they ever will weary, or fail of material to talk about.

"One Sunday afternoon, when preaching in the chapel to a large audience, I looked several times at my watch. Some one asked his neighbour what it was I took out of my pocket, and what I looked at it for. Another replied that it was a 'hocuspocus' instrument, by which I could tell how many people, and to what extent, would be 'hocussed' by my preaching; and that when the desired number had been 'hocussed' to the desired extent, I should stop. I did not know of this until some time afterwards, when I went to the country, and found the district full of it. No one can understand the force of such nonsense upon the people until they know them; the wilder the reports the more greedily are they swallowed.

"For some weeks past I have spent a goodly part of every day in the chapel, and have met men from almost every part of the country. They have gathered in a bountiful harvest, and have come to the city to buy clothing, &c., for their families. As they pass along they see me sitting in the chapel, and must come in to look at the barbarian. I thus get an opportunity of speaking for Jesus, and many of them take home with them small books and tracts. For years I have longed to get some one to look up many of the visitors to the bookshop. Many come and listen to the truth, and hear it favourably, and would gladly hear more, but do not get another opportunity. I will take the names and addresses of some of the most hopeful, and then get some one to find them out, who will speak to them and try to lead them to Jesus. This is what we live for, and what we pray and hope for, to lead souls to Jesus. If we fail in this, our lives are a failure; if successful, then our lives are a success. We also want to lay up riches for the future, and to put jewels in the Saviour's crown.

"We are not securing girls for our school very fast, because girls with big feet are regarded as being very vulgar. The other day four were offered to us; but, as we refused to cramp their feet, their parents would not allow them to come; they would rather let them starve.

"I must now stop, for the post will go in the morning, and it is getting late a little chilly. I have no fire. I dare say you would not feel so comfortable in London during December without fire as I do in Wun-chau. We have now the best weather we get during the year; for two months or more it has been really delightful. It is one of my greatest pleasures, when the moon is near the full, to sit an hour or so in the yard with the natives, and have a talk with our faces heavenward; it is a luxury unknown in England. A small cherry tree in the backyard is in blossom for the second time this autumn. In September we had some rainy, warm weather, and leaves and blossoms came out freely; but the blossom soon fell off. When this great and good land will be inhabited by a Christian people none can tell; but as it is, the curse rests heavily on it. The religion is a curse, the government is a curse, and many of the customs of the people are of a very degrading nature. There is evidence, however, that the Chinese, if christianized, are capable of doing and being much. It will be a blessed thing to see the 360 millions of Chinese all worshipping Jesus as their Lord and Saviour. O! when shall it be?

"The year that is now nearly gone has been one of my best, if not the best and happiest, I have had. On *February 5th*, 1876, I shall finish my tenth year in China, and begin my eleventh. During those ten years, I have experienced more of the goodness of our Heavenly Father than during all my life before. Truly He has been good and kind to me and mine."

GOSPEL TRIUMPHS IN CANADA.

We lately gave our readers some details of the marvellous work of grace among Roman Catholics in Montreal by the instrumentality of Father Chiniquy. They have been abjuring the faith of their fathers, and embracing the purer truths of Protestant Christianity by hundreds at the time, so that the willing converts are now numbered by thousands.

But many of them have openly professed their adherence to the Christianity of the Bible at a sacrifice of which we know little in these days in this land, and which carries us back in thought to the days of the Reformation. They have been obliged to sever the dearest earthly ties for the sake of Jesus Christ; and not only so, but they have, many of them, been deprived of their employment and means of sustenance. Their condition calls loudly for British sympathy and help.

A correspondent sends some Montreal papers containing details of this remarkable movement. In

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an address by Mr. Chiniquy, he is reported to have said:—

"What must these noble men do? Go to beg? No. Will they starve? Yes, unless help comes, unless you can employ them. I have more than 300 men who are starving—noble men, who never beg, who prefer to faint than to ask for bread. Where will they go? They have lost their employment. The greater part of them had good positions, but the day they left the Church of Rome, they were turned out of them—and, in some cases, with wages unpaid. People, in the name of God, I ask you to come to their help. In the name of Christ, do something for these sufferers. I have no less than forty clerks, and over 100 more of different trades, who have no employment because they left the Church of Rome."

We hope this touching statement will evoke practical sympathy from many on this side of the Atlantic. We know not what may be our own experience in these isles in days to come, if God should ever permit the Popish system to prevail for a season. (*Christian.*)

MR. MOODY IN GEORGIA.

Atlanta papers give accounts of Mr. Moody's visit to Augusta, Ga., where he is holding services, after having spent a few days with his family in Florida. The excitement created seems to be very great, and the railway companies are running special trains from the surrounding districts at half the usual fare. It is to be hoped that these exciting scenes are indications of real interest, and that the Lord may bless His own Word by His servant to the opening of many blind eyes, and the healing of many broken-hearted.

The first evening nearly five thousand people were gathered to hear him and the interest was great.

Mr. Moody is holding these meetings in the open air, because no building in the city is ample enough to contain the immense congregations which flock to hear him.

From Augusta, Mr. Moody goes to Savannah, thence probably to Atlanta.

From New York we learn that the special evangelistic services inaugurated by Mr. Moody are not to cease with his departure from the city. A portion of the immense collection of 250,000 dols. is to be appropriated towards providing a place where the Gospel can be preached to the people in the same manner as in the Hippodrome. Meanwhile, the noon meetings are continued at Association Hall, under the direction of Mr. Hawley. Mr. McBurney will conduct the young men's meetings on Saturday evenings, and Mr. Dodge and Mr. Jessup take charge of the meetings for the young converts on Monday evenings.—(*Word and Work*).

NOTES FOR A BIBLE READING.

A SEVENFOLD VIEW OF GOD.

Rom. i. 1-18.

1. Gospel of God	... ...	(Rom. i. 1.)
2. Son of God	... ...	(Rom. i. 4.)
3. Beloved of God	... ...	(Rom. i. 7.)
4. Peace of God	... ...	(Rom. i. 7.)
5. Power of God	... ...	(Rom. i. 16.)
6. Righteousness of God	... ...	(Rom. i. 17.)
7. Wrath of God	... ...	(Rom. i. 18.)

Thus we have a message of love—"*The Gospel of God*," telling us of the death and resurrection of "*The Son of God*," through which we are seen to be the "*The Beloved of God*," and the basis upon which that love rests, "*The Peace of God*," setting forth the only way to elevate man, "*The Power of God*;" and in which also "*The Righteousness of God*" is seen; but, if rejected, nothing but the "*Wrath of God*" remains.—(*Word and Work*).

TELEGRAPHIC NEWS.

London, 22*nd June*: Further papers relating to the disturbances in Perak have been placed before Parliament. In a despatch of Lord Carnarvon to Sir William Jervois, dated 1st June, his Lordship announces his final resolution to revert to the original intention of an Imperial Government. Regarding British residents, who are to be purely advisers, they will be supported by an armed force of native police.—Lord Salisbury has introduced a Bill into Parliament subjecting to the jurisdiction of the Supreme Court of Bombay under the Indian Criminal Code the subjects of Native Indian Princes who are found guilty of trading in slaves.

23*rd*: In the House of Commons last night Mr. Disraeli, in promising to discuss Eastern affairs before the recess, took occasion to explain that the Great Powers, though differing on other points, were unanimous in giving the Sultan time for deciding on the best course to pursue. There was no formal evidence as to how the insurgents had received an Amnesty, or as to how suspension of arms had been brought about, because without any recognized head the fact that Nicksich had been re-victualled without opposition showed that there was some inert sympathy on the part of the Sultan for conferring with the various bodies upon other subjects.

Constantinople, 24*th*: Sultan Murad is reported unwell.—Several Circassian arrests have been made as well as seizure of arms in connexion with the murder of the Ministers.

London, 24*th*: In a despatch of Lord Derby to General Stanton, the British Consul-General at Cairo, dated 26th May, the former declines to nominate a Debt Commissioner to Egypt, alleging as a reason the great increase of the Khedive's debt since the issue of Mr. Cave's report and the onerous conditions of its conversion.—Obituary—Lord Sandhurst.

26*th*: It is stated that the Select Committee which was appointed to liquire into the cause and extent of the depreciation in the value of silver will report their inability to recommend any remedy.—There is renewed alarm about Servia, which continues moving troops towards the frontier under the pretext that Turkey has established a military cordon.

27*th*: In the House of Lords last night Lord Derby said that affairs in Servia were in a critical condition, inasmuch as every measure had been taken for immediately commencing a campaign. He was, however, unable to say whether Servia intends war.—In a debate on the Eastern Question in the House of Lords last night, Lord Derby, repeating the recent statement of Mr. Disraeli with regard to the present situation of affairs in Europe, said that the Porte had been advised to negociate directly with the Insurgents, but the result cannot as yet be known. He believed that all the Great Powers, without any exception, would be glad to end the quarrel, dangerous alike for Turkey and Europe. England's policy, he said, was quite clear: to do whatever she can to effect a reconciliation between the Insurgents and the Porte, but not to interpose in a purely internal conflict of Turkey. His Lordship disclaimed the notion that England had unduly regarded the interests of the Turks as opposed to the Christians. —The Hon. Mr. Bourke, replying to a question of Mr. Philip Swells, said that the plague in Bagdad had ceased. —Latest telegrams from the Continent state that an outbreak of war between Turkey and Servia is imminent.

Cairo, 27*th*: His Highness the Khedive has despatched two officers to congratulate the Sultan Murad on his accession to the throne.

London, 28*th*: The Suez Canal Company have elected Colonel Stokes, Mr. Rivers Wilson and General Edward Stanton, official English Directors of the Company.—In the House of Commons this evening, a debate took place on the proposed revision of the Treaties with China. The Hon'ble Mr. Bourke denied that the policy of Her Majesty's Government was dictated by the merchants in China. He was anxious to avoid everything tending to weaken the central Government, and he would not move in the matter without knowing the views of France, Germany, and America, with whom he was now consulting.—The despatches relative to the Indian Tariff Act have been presented before Parliament. The Marquis of Salisbury, in a despatch addressed to the Viceroy of India, dated 31st May last, lengthily discusses the present cotton duties. His Lordship agrees that the fall in silver renders the remission of the duties in the manner indicated in his November despatch impossible, but he maintains his views and urges the remission of the cotton duties as soon as the revenue will admit. —In a separate despatch, dated 31st May, the Marquis of Salisbury discusses the relations between the Indian and Home Governments. He says that the Ministers are responsible to Parliament for Indian measures which it would be inconvenient to disapprove of after they had passed the Viceregal Council. Financial measures especially require the approval of the India Office beforehand, but in nowise does he intend to interfere with the initiative.

PASSENGERS SAILED.

Per P. and O. Str. *Travancore*, 23rd (additional):

For Southampton.—Mr Joss, Mr Joscelyne, Lieut W F Bigge, Surg-Major Greig, and Mr Maynard.
For Venice.—Mr J M.McNabb.
For Suez.—Mr Carroll.

Per P. and O. Str. *Nizam*, 30th:

For Southampton.—Mr John Walker, Mrs Ayrton Pullan and infant, the Rev F W R Cowley, Mrs Cowley and infant, Mrs Daniel, Lieut-Col E Harnett, Mr James Stewart, Mr C Jardine, Mr J S mpson and child, Mr J G S Codring on, Mr Montague, and Mr Alfred Reed.
For Brindisi.—Mr F Lazarus, Mr C R Hills, Mr A A Hoyes, and Mr Robert Dick
For Venice.—Mr Guildford L Molesworth, and Mr Thomas Mathe son.

PASSENGERS ARRIVED.

Per Str. *India*, 24th, from Liverpool:

Mrs A McGill and two children, Mr Morphew, Mr and Mrs H Ballantyne and two children, Miss S J Higby, and Major Hunter.

Per P. and O. Str. *Assam*, 27th:

From Southampton.—Mr G P Price, Capt W G Sharpe, Mr W Main, Mrs Pilot and infant, Mr A Hunston, Mr G T Nixon, and Mr W Ingram.
From Brindisi.—Mr Williams, Mr Logan, Col Davidson, Mr McKee, Mr G Wingrove, Mr Richardson, Lt-Col Iredell, Major Neville, Mr Macfarlane, Capt Abr N Shah, and Hon W E Nicol.

Domestic Occurrences.

MARRIAGES.

HAMILTON—CARVALHO June 19th, at Belgaum, by the Rev. J. South, Mr. James Hamilton, Ordnance Department, to Jessie Helen, daughter of Mr. D. Carvalho, Medical Department, Bombay.
BLANDFORD—CRICHTON June 2nd, at St. James's Church, Baroda, by the Rev. W. J. Fremmel, B.A., Mr. E. Blandford, to Laura Frances, only daughter of the late Mr. G. B. Crichton.
BOUTFLOWER—KNIGHT—June 24th, at S. George's Church, Agra, by the Rev. M. Lamert, M.A., William Nolan Boutflower, of the Education Department, N. W. P., eldest son of the Venerable the Archdeacon of Carlisle, to Edith Blanche, second daughter of Robert Knight, Esq., of Calcutta.

DEATHS.

JACKSON—June 17th, at Cawnpore, the infant son of Rev. H. Jackson.

Advertisements.

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